

**Abortion, (Table of Contents):**

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**[1] The Adventist and Pioneer views:**

"... **ABORTION**

"Few are aware of the fearful extent to which **this nefarious business, this worse than devilish practice**, is carried on in all classes of society! Many a woman determines that she will not become a mother, and **subjects herself to the vilest treatment, committing the basest crime to carry out her purpose**. And many a man, who has 'as many children as he can support.' instead of restraining his passions, aids in the destruction of the babes he has begotten. {1870 JW, SOAP 100.2}

"**The sin lies at the door of both parents in equal measure**; for the father, although he may not always aid in the murder, is always accessory to it, in that he induces, and sometimes even forces upon the mother the condition which he knows will lead to **the commission of this crime**. {1870 JW, SOAP 100.3}

"But the effort to destroy the child is [101] many times unsuccessful, and the little one is born with murder in his heart, stamped there by the murderous intentions of his own mother. And what wonder that these inborn passions should lead him to the lowest depths of degradation both as regards the body and the soul! Many a child lives to mature years, dwarfed and deformed in body, and irritable and imbecile in mind, a disgrace to himself and to the race, who might have been a model of beauty and strength, both physically and mentally, but for the attempts of his parents **to destroy his life before he was born**. {1870 JW, SOAP 100.4}

"And besides all this, **the consequences of such a practice are most disastrous both upon the physical and moral nature of those whose souls are stained with this terrible sin**. The general health of the mother is often ruined, and the generative organs seriously injured. No system can endure the shock produced by **this unnatural crime** without being more or less impaired, while many a woman meets **death as a penalty for her sin**; others live, but are never again in a condition to conceive, and often suffer constantly in consequence of their fiendish endeavors; while others still are enabled to bear children, but with such anguish as no tongue may tell, and the child thus born is frequently a curse to himself and all with whom he is connected." {1870 JW, SOAP 101.1} ..." - **James Springer White (Husband to Ellen G. White, and prominent leader of Seventh-day Adventist Movement), A Solemn Appeal, pages 100.2-101.1**

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"... **SPIRITUALISM is the worst form of infidelity**, because of its wonder-working, and snake-like charming propensities. We present in this article a few extracts, 1 showing from the writings of spirits and Spiritualists that **the tendency of Spiritualism is ungodly**

**and corrupting; that it leads to** adultery, fornication, desertions, unjust divorces, prostitution, **abortion**, insanity, and suicide. {March 25, 1862 JWe, ARSH 131.9} ..." - **James Springer White (Husband to Ellen G. White, and prominent leader of Seventh-day Adventist Movement), Advent Review and Sabbath Herald, March 25, 1862, page 131.9**

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"Question 3.—**Did** Demosthenes, Aristotle, Socrates, and many other **Greek philosophers teach morality**? And **if not did they teach immorality**? {May 21, 1891 ATJ, AMS 162.6}

Answer.—They taught what they called morality, but they taught and practiced what was really immorality. Solon and Zeno both practiced what was really immorality. The Greek worship of Venus like that of its Babylonian and Roman counterpart was but open prostitution. The celebration of the mysteries, which was the supreme rite of Greek worship, was but the practice of things unfit to be named, and of which the Scripture has well spoken that "it is a shame even to speak of those things which are done of them in secret." Plato taught both the expediency and the lawfulness of exposing children to die in particular cases, and **Aristotle counselled abortion**. Both at Sparta and at Athens the exposure to die, or even the killing of infants, who were weak and imperfect in form, was practiced. Customary swearing was commended by the example of Socrates and Plato. Aristippus maintained that it is lawful for a wise man to steal, to commit adultery, and sacrilege when opportunity offered. Menander taught that a lie is better than a hurtful truth. Plato taught that "he may lie, who knows how to do it in a suitable time." And Socrates practiced such lewdness as is not fit to be named. {May 21, 1891 ATJ, AMS 162.7}

**So far indeed were the Greek philosophers from teaching morality that they both taught and practiced what would not be allowed in the category of common civility in our day.** In short, if the Greek philosophers could be set down in the United States to-day and should attempt to practice here what they both taught and practiced in Greece, and counted it morality too, the whole gang of them would be in the penitentiary inside of a week, and that would be the place for them too. Because American civilization, to say nothing at all of morality, would not countenance it for a day. {May 21, 1891 ATJ, AMS 162.8} ..." - **Alonzo Trevier Jones, The American Sentinel Articles, May 21, 1891, pages 162.6 – 162.8**

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"... On the contrary, **the philosophers countenanced**, both by arguments and example, **the most flagitious practices**. Thus theft, as is well known, was permitted in Egypt and in Sparta; **Plato taught the expediency and lawfulness of exposing children in particular cases; and Aristotle, also, of abortion. The exposure of infants, and the putting to death of children who were weak or imperfect in form, was allowed at Sparta by Lycurgus; at Athens,** the great seat and nursery of philosophers, the women were treated and disposed of as slaves, and it was enacted that **'infants, which appeared to be maimed, should either be killed or exposed;'** and [15] that 'the Athenians might lawfully invade and enslave any people, who, in their opinion, were fit to be made slaves.'

The infamous traffic in human blood was permitted to its utmost extent; and, on certain occasions, the owners of slaves had full permission to kill them. ...{1888 EJW, FACC 14.1} " - Ellet Joseph Waggoner; **Fathers of the Catholic Church, Chapter 1, the Heathen World, page 14.1**

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"... "It would be unsavory to describe how far the worship of indecency was carried; how public morals were corrupted by the mimic representations of everything that was vile, and even by the pandering of a corrupt art. The personation of gods, oracles, divination, dreams, astrology, magic, necromancy, and theurgy, 1 all contributed to the general decay. It has been rightly said, that the idea of conscience, as we understand it, was unknown to heathenism. Absolute right did not exist. Might was right. The social relations exhibited, if possible, even deeper corruption. The sanctity of marriage had ceased. Female dissipation and the general dissoluteness led at last to an almost entire cessation of marriage. Abortion, and the exposure and murder of newly-born children, were common and tolerated; unnatural vices, which even the greatest philosophers practiced, if not advocated, attained proportions which defy description." {1888 EJW, FACC 25.1} ..." - Ellet Joseph Waggoner; **Fathers of the Catholic Church, Chapter 1, the Heathen World, page 25.1**

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## [2] Roman Catholic views:

**Eaters of Children (very graphic, forewarned)** - [http://the-eye.eu/public/concen.org/01052018\\_updates/Johnny%20Cirucci%20-%20Eaters%20of%20Children%20-%20The%20Pedocracy%20Exposed%20-%20How%20Access%20to%20Power%20is%20Granted%20Through%20the%20Rape%2C%20Torture%20and%20Ritualistic%20Slaughter%20of%20the%20Innocent%20%282017%29%20pdf%20-%20roflcopter2110/](http://the-eye.eu/public/concen.org/01052018_updates/Johnny%20Cirucci%20-%20Eaters%20of%20Children%20-%20The%20Pedocracy%20Exposed%20-%20How%20Access%20to%20Power%20is%20Granted%20Through%20the%20Rape%2C%20Torture%20and%20Ritualistic%20Slaughter%20of%20the%20Innocent%20%282017%29%20pdf%20-%20roflcopter2110/)

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**Roe V Wade:**

Warren Burger (appointed by Richard Nixon) [Presbyterian]  
William O. Douglas (appointed by Franklin D. Roosevelt) [Presbyterian]  
Thurgood Marshall (appointed by Lyndon Johnson) [Episcopal]  
Lewis Powell (appointed by Richard Nixon) [Presbyterian]  
Potter Stewart (appointed by Dwight Eisenhower) [Episcopal]  
Harry Blackmun (appointed by Richard Nixon) [Methodist]  
William Joseph Brennan, Jr. (appointed by Dwight Eisenhower) [Catholic]

Dissenting Opinion William Rehnquist (appointed by Ronald Reagan) [Lutheran (ELCA)]  
Dissenting Opinion Byron White (appointed by John F. Kennedy) [Episcopal]

The Roman Catholic Canon Law, defines who the "innocent" are, in regards those who have the "right to life". Obstinate heretics have no such "right to life" according to Canon Law, and are not "innocent", and therefore are subject to "just penalty", which ultimately is death if not turned unto Roman Catholicism.

**One of the 'Justices' of the Supreme Court, during the Roe v Wade, was a Roman Catholic, named, “William Joseph Brennan, Jr.”, who “... voted to legalize abortion.” -**

<https://www.worldatlas.com/articles/roe-versus-wade-decided-by-a-majority-republican-nominated-court.html>

<https://www.worldatlas.com/articles/roe-versus-wade-decided-by-a-majority-republican-nominated-court.html>

[http://www.adherents.com/adh\\_sc.html](http://www.adherents.com/adh_sc.html)

The remaining 'Justices' are variously called 'catholic' by the Roman Catholic Church, being:

**Favor:**

Warren Burger (appointed by Richard Nixon) [Presbyterian]  
William O. Douglas (appointed by Franklin D. Roosevelt) [Presbyterian]  
Thurgood Marshall (appointed by Lyndon Johnson) [Episcopal]  
Lewis Powell (appointed by Richard Nixon) [Presbyterian]  
Potter Stewart (appointed by Dwight Eisenhower) [Episcopal]  
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'Justice' William Joseph Brennan, Jr. was **not** Latae Sententiae excommunicate because the law of

Romanism is to undermine the Protestant ethic, weaken a nation morally, subvert the people, and to eliminate its enemies through population control, while Catholic families multiply, though some will be caught in the crossfire.

It is simply the modern warfare of the Roman Catholic ideology of “**just war**” continued through legislation and legal practice, instead of assault by armies, in which the wombs of protestant mothers were ripped open, children killed, heads dashed against the rocks, thrown over cliffs, thrown to dogs, and so on. The history of Roman Catholicism is open for anyone to read.

“... But blackest in the black catalogue of crime, most horrible among the fiendish deeds of all the dreadful centuries, was the St. Bartholomew Massacre. The world still recalls with shuddering horror the scenes of that most cowardly and cruel onslaught. The king of France, urged on by Romish priests and prelates, lent his sanction to the dreadful work. A bell, tolling at dead of night, was a signal for the slaughter. Protestants by thousands, sleeping quietly in their homes, trusting to the plighted honor of their king, were dragged forth without a warning and murdered in cold blood. {GC 272.1}

As Christ was the invisible leader of His people from Egyptian bondage, so was Satan the unseen leader of his subjects in this horrible work of multiplying martyrs. For seven days the massacre was continued in Paris, the first three with inconceivable fury. And it was not confined to the city itself, but by special order of the king was extended to all the provinces and towns where Protestants were found. Neither age nor sex was respected. Neither the innocent babe nor the man of gray hairs was spared. Noble and peasant, old and young, mother and child, were cut down together. Throughout France the butchery continued for two months. Seventy thousand of the very flower of the nation perished. {GC 272.2}

"When the news of the massacre reached Rome, the [273] exultation among the clergy knew no bounds. The cardinal of Lorraine rewarded the messenger with a thousand crowns; the cannon of St. Angelo thundered forth a joyous salute; and bells rang out from every steeple; bonfires turned night into day; and Gregory XIII, attended by the cardinals and other ecclesiastical dignitaries, went in long procession to the church of St. Louis, where the cardinal of Lorraine chanted a Te Deum. . . . A medal was struck to commemorate the massacre, and in the Vatican may still be seen three frescoes of Vasari, describing the attack upon the admiral, the king in council plotting the massacre, and the massacre itself. Gregory sent Charles the Golden Rose; and four months after the massacre, . . . he listened complacently to the sermon of a French priest, . . . who spoke of 'that day so full of happiness and joy, when the most holy father received the news, and went in solemn state to render thanks to God and St. Louis.'"--Henry White, *The Massacre of St. Bartholomew*, ch. 14, par. 34. {GC 272.3}

The same master spirit that urged on the St. Bartholomew Massacre led also in the scenes of the Revolution. Jesus Christ was declared to be an impostor, and the rallying cry of the French infidels was, "Crush the Wretch," meaning Christ. Heaven-daring blasphemy and abominable wickedness went hand in hand, and the basest of men, the most abandoned monsters of cruelty and vice, were most highly exalted. In all this, supreme homage was paid to Satan; while Christ, in His characteristics of truth, purity, and unselfish love, was crucified. {GC 273.1} ...” - **The Great Controversy 1911, by Ellen G. White, pages 272.1-273.1**

Let us definitionally define "abortion":

"AN EXPLANATION OF MEDICAL TERMS USED IN THIS WORK, AND IN  
MEDICAL WORKS GENERALLY

... **Abortion. A miscarriage, or producing a child before the natural time of birth.**  
{1868 JNL, HBH 214.3} ..." - **John Norton Loughborough, The Handbook of Health,**  
**page 214.3**

Is a "miscarriage" a sin? (Depends on how it took place.) Is "producing a child before the natural time of birth" a sin? (did the child live? how did the event take place).

Roman Catholicism wants to sit on its high horse on this issue, when in reality, they are the worst hypocrites.

As for so called 'Adventist' Hospitals, which are being bought out by the Roman Catholic medical system, keeping the 'Adventist' name on the front, but no longer owned by any SDA organization, having Roman Catholic chaplains, secular staff, and so on, and so they are not according to the plan of the Bible, nor the Testimony, having long ago forsaken the counsel, beginning with JH Kellogg.

If you desire to actually know what the Seventh-day Adventist movement teaches, look to the Bible and the Testimony, and what the primary teachers of the Seventh-day Adventist movement were. You can even read the material by sister White and James White on the subject, if one really desired truth in the matter, rather than slander, without actual knowledge.

“... The custom of obtaining absolution for sins having been gradually introduced into the Latin Church, the popes took almost exclusive possession of this lucrative branch of revenue. Leo X then ordered lists and catalogues of sins to be drawn up at Rome, designating the sum that was to be paid to obtain absolution for them. Therein we find also permissions and dispensations which concern either the laity or the ecclesiastics, and for the obtaining of which payment was to be made, as is also the custom in the present day in several cases. This ecclesiastical budget is entitled: "Taxes of the Apostolic Chancery," and "Taxes of the Holy Apostolic Penitentiary." This monstrous abuse, as pernicious to morality as to religion, was, for several centuries, set working on a large scale, and procured considerable revenues to the court of Rome. To satisfy the reader's curiosity, we give here an extract of a few of the articles which are found in this work: {1922, HBS 264.2}

For a town to be entitled to coin money, 500 drachms (gros). {1922, HBS 264.3}

Remission given to a rich man for the wealth which he has absconded with, 50d. {1922, HBS 264.4}

For a poor man, 20d. {1922, HBS 264.5}

For a layman not to be bound to observe fasts commanded by the church, and to eat cheese, 20d. {1922, HBS 264.6}

For permission given to counts to eat meat and eggs on forbidden days, on account of their health, 12nd. . . . {1922, HBS 264.7}

For exempting a layman from a vow thoughtlessly made, 12nd. . . . {1922, HBS 264.8}

For enabling a king and queen to procure indulgences, as if they had been to Rome, 200d. {1922, HBS 264.9}

For permission to have mass celebrated in a forbidden place, 10d. {1922, HBS 264.10}

For absolution at the point of death, for one person, 14d. . . . {1922, HBS 264.11}

For the absolution of any one practising usury in secret, 7d. {1922, HBS 264.12}

For the absolution of any one who has been intimate with a woman in a church, and has done any other harm, 6d. . . . {1922, HBS 264.13}

For the absolution of him who has connu charnellement any female of his kindred, 5d. {1922, HBS 264.14}

For the absolution of him who has violated a virgin, 6d. . . . {1922, HBS 264.15}

For the absolution of perjury, 6d. {1922, HBS 264.16}

For the absolution of any one who has revealed the confession of another person, 7d. . . . {1922, HBS 264.17}

For permission to eat meat, butter, eggs, and whatever is made of milk, during Lent or other fast days, 7d. {1922, HBS 264.18}

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For the absolution of him who has killed his father, mother, brother, sister; wife, or any other of his lay relations, 5 or 6d. . . . {1922, HBS 265.1}

For the absolution of a husband who, beating his wife, causes abortion, 6d. {1922, HBS 265.2}

For a woman who takes any beverage or employs any other means to cause her child to perish, 5d. . . . {1922, HBS 265.3}

For an absolution for spoilers, incendiaries, thieves, and homicidal laymen, 8d. {1922, HBS 265.4}

It would be supererogatory to give further extracts from a book which contains more than eight hundred cases subject to the apostolic tax.—"History of Auricular Confession," Count C. P. de Lasteyrie, (2 vol. ed.) Vol. II, pp. 131-135. London: Richard Bentley, 1848. ..." - **The Handbook for Bible Students, Containing Valuable Quotations Relating to the History, Doctrines, and Prophecies of the Scriptures; 1922; Review and Herald Publishing Association; WASHINGTON, D. C.; South Bend, Ind.; Peekskill, N. Y.; Copyright, 1922; Review and Herald Publishing Association; Washington, D. C., pages 264.2-265.4 -**

<https://archive.org/stream/handbookforbible00revi#page/264/mode/1up>

<https://archive.org/stream/handbookforbible00revi#page/265/mode/1up>

See also **The Source Book For Bible Students, 1919**, (citing the same source as the Handbook for Bible Students - "History of Auricular Confession," Count C. P. de Lasteyrie, (2 vol. ed.) Vol. II, pp. 131-135. London: Richard Bentley, 1848. ...) Containing Valuable Quotations Relating to the History, Doctrines, and Prophecies of the Scriptures; 1919; Review and Herald Publishing Association; WASHINGTON, D. C.; South Bend, Ind.; New York City; Copyright, 1919; Review and Herald Publishing Association Washington, D. C.; **pages 238.2-239.4 -**

<https://archive.org/stream/sourcebookforbib00unse#page/238/mode/1up>

<https://archive.org/stream/sourcebookforbib00unse#page/239/mode/1up>

The History of Auricular Confession, religiously, morally, and Politically considered among Ancient and Modern Nations. By Count C. P. De Lasteyrie. Translated under the Author's Especial Sanction by Charles Cocks, B.L., professor Brevete of the University of France. Translator of Michelet's "Priests, Women, and Families," &c. In Two Volumes. Volume II. London: Richard Bentley, New Burlington Street; Publisher in ordinary to Her Majesty 1848. Chapman, Elcoate, and Company, 5, Shoe Lane, and Peterborough Court, Fleet Street.

<https://books.google.com/books?id=1ZtFAAAIAAJ&printsec=frontcover#v=onepage&q&f=false>

pages 132-135 (page 135 for abortion)



TAXAE CANCELLARIAE APOSTOLICAE ET TAXAE SACRAE POENITENTIARIAE APOSTOLICAE. Dat is, SCHATTINGE VANDE Cancellarie en Penitentie-kamer vanden Paus van Romen, gecollationeert, gedrukt ende geautentizeert (p.131.) nae't exemplaer van LEO X. tot Romen anno 1514. PAPAL CREST (INSIGNIA LEONIS X., 's HERTOGEN-BOSCH, By Stephanus du Mont, Boeckvercooper. 1664) - [https://archive.org/stream/bub\\_gb\\_lh4SJy9VEJUC#page/n4/mode/1up](https://archive.org/stream/bub_gb_lh4SJy9VEJUC#page/n4/mode/1up)

Taxae cancellarie apostolicae et taxae sancte poenitentiariae apostolicae (Romae, 15, 14)

Abortiendi causa potum sumere (page [Latin] Index Rerum Et Verborum, Taxae Apostolicae, section "A", PDF 205) (page 103-104; PDF 126-127, see also [German] Bladt-Wyser, Over de Taxa Cancellariae, PDF 211)  
Absolutio a partu abortino (page 103-104; PDF 126-127)

[https://archive.org/stream/bub\\_gb\\_lh4SJy9VEJUC#page/n126/mode/1up](https://archive.org/stream/bub_gb_lh4SJy9VEJUC#page/n126/mode/1up)  
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[https://archive.org/stream/bub\\_gb\\_lh4SJy9VEJUC#page/n211/mode/1up](https://archive.org/stream/bub_gb_lh4SJy9VEJUC#page/n211/mode/1up)

[Left hand column; Latin] Absolutio pro marito qui (103-104) uxorem suam percussit : de qua peperit abortivum, & ante tempus g. vi

[Left hand column; Latin] et idem pro quolibet alio laico g. vi.

[Left hand column; Latin] Absolutio pro muliere quae bibit aliquem potum, vel alium actum fecit per quem destruxit foetum in utero vivificatum g. v.

[Left hand column; Latin] Nota quod si praemissa committens sit clericus aut presbyter vel foetum destruxerit in utero materno vivificatum: fiet sicut super homicidio laicali, & eadem est poena: de qua quidem poena supra mentio est habita

[Left hand column] Dispensario cum insertione absolutionis pro presbytero saeculari praesente vel absente super homicidio laicali per Fiat de Speciali ad cautelam g. xvi. xvii. xviii. & quandoque xix.

"... TAX-FEE

Pope Pius II., in an epistle to John Peregal, acknowledges that the Roman court gives nothing without money; it sells even the imposition of hands and the gifts of the Holy Ghost; now does it grant the remission of sins to any but the rich.

Before him, St. Antonine, archbishop of Florence, had observed that in the time of Boniface IX., who died in 1404, the Roman court was so infamously stained with simony, that benefices were conferred, not so much on merit, as on those who brought a deal of money. He adds, that this pope filled the world with plenary indulgences; so that the small churches, on their festival days, obtained them at a low price.



That pontiff's secretary, Theodoric de Nieur, does indeed inform us, that Boniface sent questors into different kingdoms, to sell indulgences to such as should offer them as much money as it would have cost them to make journey to Rome to fetch them; so that they remitted all sins, even without penance, to such as confessed, and granted them, for money, dispensations for irregularities of every sort; saying, that they had in that respect all the power which Christ had granted to Peter, of binding and unbinding on earth.

And, what is still more singular, the price of every crime is fixed in a Latin work, printed at Rome by order of Leo X., and published on November 18, 1514, under the title of "Taxes of the Holy and Apostolic Chancery and Penitentiary."

Among many other editions of this book, published in different countries, the Paris edition--quarto 1520, Toussaint Denis, Rue St. Jacques, at the wooden cross, near St. Yves, with the king's privilege, for three years--bears in the frontispiece the arms of France, and those of the house of Medici, to which Leo N. belonged. This must have deceived the author of the "Pictures of the Popes" (Tableau de Papes), who attributes the establishment of these taxes to Leo X., although Polydore Virgil, and Cardinal d'Ossat agree in fixing the period of the invention of the chancery tax about the year 1320, and the commencement of the penitentiary tax about sixteen years later, in the time of Benedict XII.

To give some idea of these taxes, we will here copy a few articles from the chapter of absolutions: Absolution for one who has carnally known his mother, his sister, etc., cost five drachmas. Absolution for one who has deflowered a virgin, six drachmas. Absolution for one who has revealed another's confession, seven drachmas. Absolution for one who has killed his father, his mother, etc., five drachmas. And so of other sins, as we shall shortly see; but, at the end of the book, the prices are estimated in ducats.

A sort of letters too are here spoken of, called confessional, by which, at the approach of death, the pope permits a confessor to be chosen, who gives full pardon for every sin; these letters are granted only to princes, and not to them without great difficulty. These particulars will be found in page 32 of the Paris edition.

The court of Rome was at length ashamed of this book, and suppressed it as far as it was able. it was even inserted in the expurgatory index of the Council of Trent, on the false supposition that heretics had corrupted it.

It is true that Antoine Du Pinet, a French gentleman of Franche-Comte, had an abstract of it printed at Lyons in 1564, under this title: "Casual Perquisites of the Pope's Shop" (Taxes des Parties Casuelles de la Boutique du Pape), "taken from the [page to page] Decrees, Councils, and Canons, ancient and modern, in order to verify the discipline formerly observed in the Church; by A.D.P." But, although he does not inform us that his work is but an abridgment of the other, yet, far from corrupting his original, he on the contrary strikes out of it some odious passages, such as the following, beginning page 23, line 9 from the bottom, in the Paris edition: "And carefully observe, that these kinds of graces and dispensations are not granted to the poor, because, not having wherewith, they cannot be consoled."

It is also true, that Du Pinet estimates these taxes in tournois, ducats, and carlins; but, as he observes (page 42) that the carlins and the drachmas are of the same value, the substituting for the tax of five, six or seven drachmas in the original, the like number of carlins, is not falsifying it. we have proof of this in the four articles already quoted from the original.

Absolution--says Du Pinet--for one who has a carnal knowledge of his mother, his sister, or any of his kindred by birth or affinity, or his godmother, is taxed at five carlins. Absolution for one who deflowers a young woman, is taxed at six carlins. Absolution for one who reveals the confession of a penitent, is taxed at seven carlins. Absolution for one who has killed his father, his mother, his brother, his sister, his wife, or any of his kindred--they being of the laity--is taxed at five carlins; for if the deceased was an ecclesiastic, the homicide would be obliged to visit the sanctuary. We will here repeat a few others.

Absolution--continues Du Pinet--for any act of fornication whatsoever, committed by a clerk, whether with a nun in the cloister or out of the cloister, or with any of his kinswomen, or with his spiritual daughter, or with any other woman whatsoever, costs thirty-six tournois, three ducats. Absolution for a priest who keeps a concubine, twenty-one tournois, five ducats, six carlins. Absolution of a layman for all sorts of sins of the flesh, is given at the tribunal of conscience for six tournois, two ducats.

The absolution of a layman for the crime of adultery, given at the tribunal of conscience, costs four tournois; and if the adultery is accompanied by incest, six tournois must be paid per head. If, besides these crimes, is required the absolution of the sin against nature, or of bestiality, there must be paid ninety tournois, twelve ducats, six carlins; but if only the absolution of the crime against nature, or of bestiality, is required, it will cost only thirty-six tournois, nine ducats.

A woman who has taken a beverage to procure an abortion, or the father who has caused her to take it, shall pay four tournois, one ducats, eight carlins; and if a stranger has given her the said beverage, he shall pay four tournois, one ducat, five carlins.

A father, a mother, or any other relative, who has smothered a child, shall pay four tournois, one ducat, eight carlins; and if it has been killed by the husband and wife together, they shall pay six tournois, two ducats. ..." - Voltaire (Jesuit): 60+ Works in One Volume - Philosophical Writings, Novels, Historical Works, Poetry, Plays & Letters; Candide, A Philosophical Dictionary, A Treatise on Toleration, Plato's Dream, The Princess of Babylon, Zadig, The Huron, Socrates, The Sage and the Atheist, Dialogues, Oedipus, Caesar ... Published by Musaicum Books; Advanced Digital Solutions & High-Quality eBook Formatting - [musaicumbooks@okpublishing.info](mailto:musaicumbooks@okpublishing.info) ; 2017 OK Publishing; ISBN 978-80-7583-598-7 - <https://books.google.com/books?id=BnNODwAAQBAJ&printsec=frontcover#v=onepage&q&f=false>

“... Research and publications from the Alan Guttmacher Institute in America illustrate some contradictions in the Catholic stance against abortion:

**Catholic women in the United States are as likely as women in the general population to have an abortion, and 29% more likely than Protestant women.**

Catholic countries, even where abortion is illegal, have high levels of abortions: in Brazil, the estimated number of abortions ranges from 1 million to 2 million per year and in Peru, 5% of women of childbearing age have abortions each year, compared to 3% in the United States.

64% of US Catholics disapprove of the statement that abortion is morally wrong in every case (Survey of 493 Catholics, designed by Lake Research and Tarrance Group, for US News & World Report, Sept. 1995, margin of error  $\pm 4.5\%$ .)

72% of Catholics in Australia say decisions about abortion should be left to individual women and their doctors. (Survey for Family Planning Australia and Children by Choice, Melbourne, AGB McNair, Aug. 1996.) ...” - [http://www.bbc.co.uk/religion/religions/christianity/christianethics/abortion\\_1.shtml](http://www.bbc.co.uk/religion/religions/christianity/christianethics/abortion_1.shtml)

<https://www.guttmacher.org/united-states/abortion>

**“... In 1973, as a result of the Supreme Court decisions, “Roe V. Wade” and “Doe v. Bolton” abortion became legal in the U.S. for all nine months of pregnancy for virtually any reason.** The decision of Roe v. Wade was the direct result of two women attorneys from Texas, Sarah Weddington and Linda Coffee. ...

... Attorneys Weddington and Coffee made known they were looking for a pregnant woman so they could test the legality of abortion in the courts. Through referrals they discovered Norma McCorvey who claimed to be pregnant as the result of a rape. She was unmarried, unemployed, and pregnant for the second time. Her mother had custody of the first child and her family was not supportive. Norma McCorvey became “Jane Roe”. Henry Wade was the District Attorney of Dallas County Texas where Roe lived. ...

... On January 22, 1973, Justice Henry Blackman ruled on both the cases of Roe v. Wade and Doe v. Bolton legalizing the right for women to get an abortion for virtually any reason through all nine months of pregnancy. This was done by defining “health” as almost any consideration inclusive of physical, emotional, psychological, or social. This is a simplified summary of complex legislation, but the law remains the same today and has resulted in approximately 1.3 million abortions each year in the U.S. This equates to roughly 48 million babies lost to abortion since 1973. ...” -

<https://www.syracusediocese.org/offices/familyrespect-life/abortion-history/#>

**“... And yet medieval biographies of multiple Irish Catholic saints, including beloved Brigid of Kildare, reverently record abortions among their miracles, and medieval Irish Catholic penitentialists, priestly authorities who prescribed penances for sins and were often celebrated as saints themselves, treated abortion as a relatively minor offence. ...**

...Ciarán of Saigir, after he rescued a nun named Bruinnech who had been abducted by a local king. “When the man of God returned to the monastery with the girl, she confessed that she was pregnant. Then the man of God, led by the zeal of justice, not wishing the serpent’s seed to quicken, pressed down on her womb with the sign of the cross and forced her womb to be emptied.” Bruinnech’s feelings about her rape, pregnancy, or abortion are not addressed, apart from her “confession”. ...

... When another nun, pregnant after “fornicating secretly”, had Cainnech of Aghaboe bless her belly, “at once the baby (infans) in her womb vanished without a trace”. ...” -

<https://www.irishtimes.com/culture/books/saints-once-did-abortions-it-was-a-lesser-sin-than-oral-sex-1.3466881>

[http://www.adherents.com/adh\\_sc.html](http://www.adherents.com/adh_sc.html)

<https://www.worldatlas.com/articles/roe-versus-wade-decided-by-a-majority-republican-nominated->

[court.html](#)

[http://www.religiousconsultation.org/News\\_Tracker/moderate\\_RC\\_position\\_on\\_contraception\\_abortion.htm](http://www.religiousconsultation.org/News_Tracker/moderate_RC_position_on_contraception_abortion.htm)

<https://www.guttmacher.org/united-states/abortion>

<http://eresources.nlb.gov.sg/newspapers/Digitised/Page/straitstimes19670120-1.1.3>

<http://www.apostasie.org/news.php?item.85.1>

<https://web.archive.org/web/20130826081213/http://www.thecontroversialfiles.net/2013/08/40-of-catholic-nuns-have-been-sexually.html>

[https://archive.org/stream/pdfy-jE87IzV9MFhV07FV/Kennedy - Lucifer's Lodge - Satanic Ritual Abuse in the Catholic Church \(2004\)#page/n11/mode/1up](https://archive.org/stream/pdfy-jE87IzV9MFhV07FV/Kennedy-Lucifer'sLodge-SatanicRitualAbuseintheCatholicChurch(2004)#page/n11/mode/1up)

<https://www.ncronline.org/blogs/just-catholic/nuns-rape-and-zika-virus>

<https://www.timesofmalta.com/articles/view/20171106/books/18th-century-nun-had-sought-abortion.662406>

<https://www.catholicnewsagency.com/news/little-sisters-face-new-lawsUIT-over-their-hhs-mandate-exemption-35651>

<https://www.theguardian.com/commentisfree/2017/mar/07/catholic-church-children-buried-at-tuam-ireland>

<https://timeline.com/pope-francis-got-his-history-wrong-when-talking-about-contraception-and-zika-6a9d5d0960cd>

<https://www.catholicleague.org/catholics-and-the-supreme-court-an-uneasy-relationship-2/>

<https://www.nytimes.com/2001/03/21/world/documents-allege-abuse-of-nuns-by-priests.html>

<http://www.dailymail.co.uk/news/article-2651484/I-thought-Id-seen-Philomena-And-I-nuns-secret-grave-800-babies-By-Martin-Sixsmith-exposed-Sisters-sold-children-fallen-girls.html>

<http://nzetc.victoria.ac.nz/tm/scholarly/tei-Salient36111973-t1-body-d29-d6.html>

<https://www.lifesitenews.com/news/catholic-hospital-owned-by-nuns-will-perform-abortions>

<https://amazingdiscoveries.org/blog/vatican-confirms-report-of-sexual-abuse-and-rape-of-nuns-by-priests-in-23-countries/>

<http://www.weau.com/home/headlines/Bishop-voices-opinion-in-hospital-abortion-issue-266228651.html>

<http://archive.vcstar.com/news/abortion-vs-saving-mothers-life-ep-368778325-349412731.html/>

<http://protectthepope.com/?p=8407>

<https://www.coloradoindependent.com/47198/sisters-of-charity-hospital-deal-altering-denver-area-care>

<https://www.independent.ie/irish-news/health/abortions-to-save-womens-lives-are-carried-out-at-st-vincent-35654876.html>

<https://www.usatoday.com/story/news/nation/2013/01/24/fetuses-not-people-catholic-hospital-says-in-court-case/1863013/>

<https://www.aclu.org/blog/reproductive-freedom/religion-and-reproductive-rights/one-nations-largest-catholic-hospital>

<http://www.usccb.org/about/doctrine/publications/upload/direct-abortion-statement2010-06-23.pdf>

<https://www.npr.org/templates/story/story.php?storyId=126985072>

<https://christianity.stackexchange.com/questions/33290/which-denominations-allow-abortion-and-why>

[https://tspace.library.utoronto.ca/bitstream/1807/68930/1/Christopoulos\\_John\\_201306\\_PhD\\_thesis.pdf](https://tspace.library.utoronto.ca/bitstream/1807/68930/1/Christopoulos_John_201306_PhD_thesis.pdf)

[https://scholarship.law.nd.edu/cgi/viewcontent.cgi?article=1125&context=nd\\_naturallaw\\_forum](https://scholarship.law.nd.edu/cgi/viewcontent.cgi?article=1125&context=nd_naturallaw_forum)

[https://books.google.com/books?id=pSPoCwAAQBAJ&pg=PA195&lpg=PA195&dq=archbishop+of+Florence,+Antoninus+Abortion&source=bl&ots=\\_0pE3Egsz-&sig=hmtmgAIOrSicakPjdpbuV1MmTyM&hl=en&sa=X&ved=2ahUKewjji4LJhrjcAhVk0FQKHbo2As8Q6AEwA3oECAMQAAQ#v=onepage&q=archbishop of Florence, Antoninus Abortion&f=false](https://books.google.com/books?id=pSPoCwAAQBAJ&pg=PA195&lpg=PA195&dq=archbishop+of+Florence,+Antoninus+Abortion&source=bl&ots=_0pE3Egsz-&sig=hmtmgAIOrSicakPjdpbuV1MmTyM&hl=en&sa=X&ved=2ahUKewjji4LJhrjcAhVk0FQKHbo2As8Q6AEwA3oECAMQAAQ#v=onepage&q=archbishop of Florence, Antoninus Abortion&f=false)

[http://natcath.org/NCR\\_Online/documents/McDonaldAFRICAreport.htm](http://natcath.org/NCR_Online/documents/McDonaldAFRICAreport.htm)

[https://www.actl.com/docs/default-source/default-document-library/resources-for-fellows/lewisfpowell\\_lectureseries\\_2017\\_final.pdf?sfvrsn=6](https://www.actl.com/docs/default-source/default-document-library/resources-for-fellows/lewisfpowell_lectureseries_2017_final.pdf?sfvrsn=6)

**In 2009, doctors at St. Joseph's Hospital and Medical Center in Phoenix performed a life-saving abortion for a seriously ill mother of four. Afterward, the city's bishop excommunicated a nun on the ethics committee who had approved the procedure.**

<https://www.npr.org/templates/story/story.php?storyId=126985072>

**Lucifer's Lodge: Satanic ritual abuse in the Catholic Church, by Willam H Kennedy, and "sister Charlotte".** - <https://archive.org/stream/pdfy-jE87IzV9MFhV07FV/Kennedy%20-%20Lucifer%27s%20Lodge%20-%20Satanic%20Ritual%20Abuse%20in%20the%20Catholic%20Church%20%282004%29#page/n1/mode/1up>

## The Straits Times, 20 January 1967 "Nuns Raped in Congo allowed abortions by Church"

<http://eresources.nlb.gov.sg/newspapers/Digitised/Page/straitstimes19670120-1.1.3>

"... In 1967, when Father Charles Curran of the Catholic University of America publicly rejected the Church's teaching on birth control ..." - <https://www.catholicleague.org/catholics-and-the-supreme-court-an-uneasy-relationship-2/>

Canon Law on catholic women (transgendered too??? a female that choose to be identified as male (why not a Ford pickup truck, or ice cream cone, or a more nebulous idea such as choosing to be identified as free-as-a-bird) and became pregnant) getting an abortion, exceptions to penalty:

"...Canon 1323 provides that the following do not incur a sanction, those who are not yet 16, are unaware of a law, do not advert to it or are in error about its scope, were forced or had an unforeseeable accident, acted out of grave fear, or who lacked the use of reason (except culpably, as by drunkenness). Thus a woman forced by an abusive husband to have an abortion would not incur an excommunication, for instance, whereas someone culpably under the influence of drugs or alcohol would (canon 1325). ..." - [Link](#)

### Canon 1323:

Can. [1323](#) The [following](#) are not [subject](#) to a [penalty](#) when they have [violated](#) a [law](#) or [precept](#):  
"

1/ a [person](#) who has not yet [completed](#) the [sixteenth year](#) of [age](#);

2/ a [person](#) who without [negligence](#) was [ignorant](#) that he or she [violated](#) a [law](#) or [precept](#); [error](#) are [equivalent](#) to [ignorance](#);

3/ a [person](#) who [acted due](#) to [physical force](#) or a [chance person](#) could not [foreseen](#), [avoid](#);

4/ a [person](#) who [acted coerced](#) by [grave fear](#), even if only [relatively grave](#), or [due](#) to [necessity](#) or [grave inconvenience](#) unless the [act](#) is [intrinsically evil](#) or [tends](#) to the [harm](#) of [souls](#);

5/ a [person](#) who [acted](#) with [due moderation](#) against an [unjust aggressor](#) for the [sake](#) of [legitimate self defense](#) or [defense](#) of another;

6/ a [person](#) who [lacked](#) the [use](#) of [reason](#), without [prejudice](#) to the [prescripts](#) of [cann.](#) [⇒ 1324](#), [§1](#), [n. 2](#) and [⇒ 1325](#);

7/ a [person](#) who without [negligence thought](#) that one of the [circumstances mentioned](#) in [nn. 4](#) or [5](#) was [present](#). ..." - [Code of Canon Law - IntraText](#)

**Did you catch that about pedo's ... under age and no penalties ...**

"... [Pope Francis' m.p. Vos estis ...](#)

... 3. Sexual acts performed by clerics and/or religious with consenting adults, though sacrilegious by their very nature and often extremely disruptive to the faith community (think, adultery between a pastor and a member of the parish or a religious' participation in 'adult pornography' rings), are still not criminalized. ..." - [Thoughts on 'Vos estis'](#)

**Voltaire (the consummate Jesuit, playing the infidel for Rome, said):**

"... If the persecuting of those who differ from us in opinion is a holy action, it must be confessed that he who had murdered the greatest number of heretics would be the most glorious saint in Heaven. If so, what a pitiful figure would be a man who had only stripped his brethren of all they had, and thrown them to rot in a dungeon, make, in comparison with the zealot who had butchered his hundreds on the famous day of St. Bartholomew? This may be proved as follows:

The successor of St. Peter and his consistory cannot err; **they approved, they celebrated, they consecrated the action of St. Bartholomew; consequently that action was holy and meritorious;** and, by a like deduction, he who of two murderers, equal in piety, had **ripped up the bellies of eighty Huguenot women big with child would be entitled to double the portion of glory of another who had butchered but twelve;** ..." - Voltaire: 60+ Works in One Volume - Philosophical Writings, Novels, Historical Works, Poetry, Plays & Letters; Candide, A Philosophical Dictionary, A Treatise on Toleration, Plato's Dream, The Princes of Babylon, Zadig, The Huron, Socrates, The Sage and the Atheist, Dialogues, Oedipus, Caesar ... Published by Musaicum Books; 2017 OK Publishing; ISBN 978-80-7583-598-7 - [VOLTAIRE: 60+ Works in One Volume - Philosophical Writings, Novels, Historical Works, Poetry, Plays & Letters](#)

See also **Voltaire's "Henriade, Canto 2"** - [The Henriade,; An Epic Poem, in Ten Cantos. Translated from the French of Voltaire, Into English ...](#)

**St. Bartholomew's Day Massacre:**

"... Saint Bartholomew's Day, Massacre of (2008) Encyclopædia Britannica Deluxe Edition, Chicago; **Hardouin de Péréfixe de Beaumont, Catholic Archbishop of Paris a century later, put the number at 100,000,** but "This last number is probably exaggerated, if we reckon only those who perished by a violent death. But if we add those who died from wretchedness, hunger, sorrow, abandoned old men, women without shelter, children without bread,—all the miserable whose life was shortened by this great catastrophe, we shall see that the estimate of Péréfixe is still below the reality." G. D. Félice (1851). History of the Protestants of France. New York: Edward Walker, p. 217. ..." - [St. Bartholomew's Day massacre - Wikipedia](#)

**Lord Acton (A Roman Catholic, "... at Cambridge he regularly attended Mass, and he received the last sacraments, at Tegernsee, on his death-bed. ..."** - [CATHOLIC ENCYCLOPEDIA: Lord Acton](#) ) wrote:

"... **[page 115 (PDF 163)]** The opinion that the Massacre of St. Bartholomew was a sudden and unpremeditated act **cannot** be maintained. . . .



“[page 116 (PDF 164)] By the month of February, 1572, the plan had assumed a practical shape.  
...

“[page 117 (PDF 165)] The court had determined to enforce unity of faith in France. An edict of toleration was issued for the purpose of lulling the Huguenots; but it was well known that it was only a pretense. Strict injunctions were sent into the provinces that it should not be obeyed; and Catherine said openly to the English envoy, ‘My son will have exercise but of one religion in his realm.’ On the twenty-sixth [of February] the king explained his plan to Mondoucet, his agent at Brussels: ‘Since it has pleased God to bring matters to the point they have now reached, I mean to use the opportunity to secure a perpetual repose in my kingdom, and to do something for the good of all Christendom. It is probable that the conflagration will spread to every town in France, and that they will follow the example of Paris, and lay hands on all the Protestants. . . . [page 117] I have written to the governors to assemble forces in order to cut to pieces those who may resist.’ The great object was to accomplish the extirpation of Protestantism in such a way as might leave intact the friendship with Protestant states. . . .

“[page 133 (PDF 181)] Salviati had written on the afternoon of the twenty-fourth [of August]. . . . [page 133 (PDF 181)] It was a fair sight to see the Catholics in the streets wearing white crosses, and cutting down heretics; and it was thought that, as fast as the news spread, the same thing would be done in all the towns of France. This letter was read before the assembled cardinals at the Venetian palace, and they thereupon attended the pope to a Te Deum in the nearest church. [page 134 (PDF 182)] The guns of St. Angelo were fired in the evening, and the city was illuminated for three nights. To disregard the pope’s will in this respect would have savored of heresy. Gregory XIII exclaimed that the massacre was more agreeable to him than fifty victories of Lepanto. For some weeks the news from the French provinces sustained the rapture and excitement of the court. It was hoped that other countries would follow the example of France; the emperor was informed that something of the same kind was expected of him. On the eighth of September the pope went in procession to the French church of St. Lewis, where three and thirty cardinals attended at a mass of thanksgiving. On the eleventh he proclaimed a jubilee. In the bull he said that forasmuch as God had armed the king of France to inflict vengeance on the heretics of the rebellion which had devastated his kingdom, Catholics should pray that he might have grace to pursue his auspicious enterprise to the end, and so complete what he had begun so well. . . .” - Lord Acton, *The History of Freedom and Other Essays* by John Emerich Edward Dalberg-Acton, First Baron Acton; D.C.L., LL.D., Etc. Etc. Regius Professor of Modern History in the University of Cambridge; Edited with an Introduction by John Neville Figgis, Litt.D.; sometime Lecturer in St. Catherine’s College, Cambridge; and Reginald Vere Laurence, M.A.; Fellow and Lecturer of Trinity College, Cambridge; Macmillan and Co., Limited; St. Martin’s Street, London, 1919. - [The History Of Freedom And Other Essays](#) [The History Of Freedom And Other Essays](#) [The History Of Freedom And Other Essays](#) [The History Of Freedom And Other Essays](#) [The History Of Freedom And Other Essays](#)

Pew Research 2018:

“.. .Catholics are somewhat more divided; 51% say abortion should be legal in all or most cases and 42% say it should be illegal. ...” - <https://www.pewforum.org/fact-sheet/public-opinion-on-abortion/>

Pew Research 2019:

"... Among Catholic Republicans and GOP leaners, 55% say abortion should be illegal in all or most cases, identical to the share among all Republicans. At the same time, 64% of Catholic Democrats and Democratic leaners say abortion should be *legal* in all or most cases — slightly lower than the share for Democrats overall (76%). On balance, however, Catholic Democrats are more likely to favor legal abortion than to oppose it. ..." - <https://www.pewresearch.org/fact-tank/2019/01/24/like-americans-overall-u-s-catholics-are-sharply-divided-by-party/>

"... in the Philippines where Catholics are so markedly in the majority and abortions are not legalized, one international authority in the Pro-Life and Natural Family Planning movement, Fr. Paul Marx, O.S.B., estimates that there are a million abortions a year. ..." - [The Abortion Problem and the New Code of Canon Law on JSTOR](#)

## **In Malpractice Case, Catholic Hospital Argues Fetuses Aren't People (2013)**

"... But when it came to mounting a defense in the Stodghill case, **Catholic Health's lawyers effectively turned the Church directives on their head.** Catholic organizations have for decades fought to change federal and state laws that fail to protect "unborn persons," and Catholic Health's lawyers in this case had the chance to set precedent bolstering anti-abortion legal arguments. Instead, they are arguing state law protects doctors from liability concerning unborn fetuses on grounds that those fetuses are not persons with legal rights.

As Jason Langley, an attorney with Denver-based Kennedy Childs, argued in one of the briefs he filed for the defense, the court **"should not overturn the long-standing rule in Colorado that the term 'person,' as is used in the Wrongful Death Act, encompasses only individuals born alive. Colorado state courts define 'person' under the Act to include only those born alive. Therefore Plaintiffs cannot maintain wrongful death claims based on two unborn fetuses."**

The Catholic Health attorneys have so far won decisions from Fremont County District Court Judge David M. Thorson and now-retired Colorado Court of Appeals Judge Arthur Roy. ..." - [In Malpractice Case, Catholic Hospital Argues Fetuses Aren't People - The Colorado Independent](#)

"... According to an extensive [2006 Guttmacher Institute report \*Unintended Pregnancy and Induced Abortion in the Philippines\*](#), over 50 percent of Filipinas who have had abortions were not using any family planning. Of those who were practicing some method of birth control, three-fourths were using only the church-sanctioned methods of rhythm or withdrawal. (*Did you say effective, Father Castro? That appears to be very wrong...*). Further, it is estimated that most Filipinas who have abortions are married, Roman Catholic, and have at least three children. The majority of these women terminate their pregnancies because they cannot afford another child—a well-known situation of the clear and basic human need for survival. ..." - <https://rewire.news/article/2010/08/03/forsaken-women-philippines-hardship-humiliation-hypocrisy-unsafe-abortion/>

"... In fact, in **1974, the Congregation for the Doctrine of the Faith** noted the church's opposition to abortion but fell short of calling it murder and was **honest about the church's**

**ambiguity over the personhood of a fetus or at what stage in development the creator endows a fetus with a soul.** This question has been debated by theologians since the early centuries of the church. Even the current Pope favors the term **"that which is in the process of becoming"** when discussing a fetus. In addition, church history and positions regarding the possibility of a "just war" make the church's adherence to the impossibility of a "just abortion" hard to justify. This hard-line position has removed the church from a position in which it could help women and society understand the values which must underly every decision to have an abortion. ..." - <https://www.ncbi.nlm.nih.gov/pubmed/8274867>

**"... Q: Does the Catholic Church oppose abortion if it is needed to save a woman's life?**

A: ... the Church does permit morally neutral medical procedures designed to save a pregnant woman's life that may have an unintended side-effect of causing a child to die in the womb, such as the removal of a cancerous uterus. ..." - <https://dphx.org/respect-life/know-the-issues/abortion/>

**Exceptions to the blanket rule that forbids most abortions:**

The Church bans abortions which *"directly"* cause the death of a fetus. However, **there are certain medical procedures that a pregnant woman can undergo which, indirectly, result in the death of the embryo or fetus.** Under some circumstances, the church regards these as a moral choice. These involve an ethical principle called *"double effect."* This is where an action that is directly undertaken for a moral reason has an unintended, unavoidable, second, indirect, and negative, effect. Perhaps the most common example is the administering a narcotic to ease the pain of a terminally-ill cancer patient. The medication will have the desired effect of alleviating pain. However, it may also has the side effect of hastening death.

According to the Catholic Encyclopedia, Volume I, an action involving a double effect may possibly be morally acceptable if *all* of the following four conditions are met:

That the negative effects are not sought, and all reasonable efforts are made to avoid them.

That the direct effect is positive.

That the negative effect is not made a means to obtain the positive effect.

That the positive effect is at least as important as the negative effect. 4

**Examples:**

We have found **three relatively unusual examples in the literature involving the morality of killing an embryo or fetus:**

**Ectopic Pregnancy:** In a normal conception, sperm fertilizes an ovum in one of the woman's two fallopian tubes (a.k.a. oviducts). The fertilized ovum then moves down the tube and implants itself in the wall of the uterus. In an ectopic pregnancy, the embryo becomes lodged in the duct. Initially, there is no problem. However, as the embryo grows, it will become too large to be accommodated by the duct. The latter ruptures. Unless the woman obtains immediate medical care, she will inevitably die of an internal hemorrhage. Ectopic pregnancies happen in about 1 per 4,000 pregnancies, and about 1 per 65 in-vitro fertilization pregnancies.

There are two medical procedures to avoid the death of the woman. **Both will result in life for the woman and death for the embryo.** However, either one or none of the procedures is allowable according to various Catholic sources:

One is to administer a medication that kills the embryo and leaves the fallopian tube intact;

**The other is a surgical procedure. The physician cuts the fallopian tube, removes the section containing the developing embryo, and then stops the bleeding. The embryo inevitably dies due to a sudden termination in the woman's life support services.**

We have found four interpretation of church law in such a case:

**According to an article in *Touchstone Magazine*, the church has no objection to the surgical procedure. That is because the woman's life was saved by the removal of the oviduct; it was not directly saved by the death of the fetus. The fetal death was unintended and was not a goal of the procedure. 1**

Author Gerald Kelly also comments on the surgical procedure: "there is...a pathological condition in the mother which is distinct from the mere fact that the fetus is present, (and) this condition exists in an organ which is not indispensable for the mother's life, (and) the sacrifice of it, when it is in a morbid condition can save her life, the removal of the diseased organ is morally permissible, although the death of the fetus ensues, because the operation is directed, not against the fetus but against the pathological condition of the mother. It is not the case of attaining a good effect by means of the bad, because the mother's life is saved, not by the death of the fetus, but by the removal of the pathological condition."

**The fetal death is an indirect effect of saving the woman's life. ...** - [https://www.religioustolerance.org/abo\\_hist\\_cl.htm](https://www.religioustolerance.org/abo_hist_cl.htm)

"... **Uterine Cancer:** Very rarely, a pregnant woman is diagnosed with cancer of the uterus. From a moral standpoint, this situation is similar to the previous example. However, in this case, the fetus would not be threatening the life of the woman; the cancer would. **The normal medical response would be to surgically remove the womb and its contents, including the cancerous growth and the fetus. Unless a late-term fetus was involved, it would inevitably die -- again because of lack of life support. Catholic theologians regard this surgical procedure as moral,** because the physician's goal is to save the life of the woman by removing the cancer. **The death of the fetus was not the goal of the physician, only the unintended but unavoidable result of the procedure.**

**Treatment of frozen embryos:** Surplus fertilized embryos are generally produced during each in-vitro fertilization (IVF) procedure. Multiple ova are fertilized in the laboratory, and allowed to

divide. Typically four of the healthiest-looking embryos are then implanted in the woman's uterus. The hope is that one will successfully implant and lead to a normal pregnancy. About twenty surplus embryos are typically left over after the procedure is completed. These are normally either discarded or frozen in liquid Nitrogen for a potential future use:

All of the implanted embryos may die, and a second try may be attempted.

In extremely rare instances, some embryos may be thawed and implanted in another woman. These are sometimes called "snowflake" babies. This is done with only a few dozen women each year. There are hundreds of thousands of frozen embryo in storage.

**Cardinal Hume of Westminster, UK**, commented on the options for handling these embryos. **The church considers these embryos to have been full human persons from the time of fertilization.**"

His preference would be that IVF procedures be stopped. But even if this were done, there remains the problem of the fate of the existing surplus embryos. **Cardinal Hume was aware of two suggestions, "neither of which is without moral difficulties." He notes that the freezing process is an extraordinary means of preserving life. The least worse solution would be to simply expose the embryos to the laboratory environment and allow them to die.** An alternative method would be to find other couples who would be willing to 'adopt' the spare embryos by having them implanted in infertile women who wished to become pregnant. He concludes that this would raise "*substantial practical difficulties, and presents theological problems. These would have to be examined and resolved, if the Church were to endorse this option.*" 2 "-

[https://www.religioustolerance.org/abo\\_hist\\_c1.htm](https://www.religioustolerance.org/abo_hist_c1.htm)

See also - <https://www.catholic.com/magazine/print-edition/abortion-and-double-effect>

“... Research and publications from the Alan Guttmacher Institute in America illustrate some contradictions in the Catholic stance against abortion:

Catholic women in the United States are as likely as women in the general population to have an abortion, and 29% more likely than Protestant women.

**Catholic countries, even where abortion is illegal, have high levels of abortions: in Brazil, the estimated number of abortions ranges from 1 million to 2 million per year and in Peru, 5% of women of childbearing age have abortions each year, compared to 3% in the United States.**

**64% of US Catholics disapprove** of the statement that abortion is morally wrong in every case (Survey of 493 Catholics, designed by Lake Research and Tarrance Group, for US News & World Report, Sept. 1995, margin of error  $\pm 4.5\%$ .)

**72% of Catholics in Australia** say decisions about abortion should be left to individual women and their doctors. (Survey for Family Planning Australia and Children by Choice, Melbourne, AGB McNair, Aug. 1996.) ..." -

[https://www.bbc.co.uk/religion/religions/christianity/christianethics/abortion\\_1.shtml](https://www.bbc.co.uk/religion/religions/christianity/christianethics/abortion_1.shtml)

## "... Abortion Law Liberalized in Catholic Monaco

Last month [article dated June 5, 2009], after five years of advocacy, **Monaco approved a new law, which legalizes medically necessary abortions.** Monaco was one of the last three states in Europe where abortion was illegal. The other two countries are Ireland and Malta.

The law was passed unanimously by the National Council, Monaco's parliament, **in a 26-0 vote. This is significant because 90 percent of Monaco's population is formally Catholic.** ...

... **The new law permits abortion for "hard cases" including rape, fetal deformity, fetal illness or danger to the life of the mother.** ..." - <https://rewire.news/article/2009/06/05/abortion-law-liberalized-catholic-monaco/>

“... [Conscience](#). 1996 Autumn;17(3):2-5.

## Abortion and Catholic thought. The little-known history.

[No authors listed]

### Abstract

#### PIP:

This article traces the history of the abortion policy of the Roman Catholic Church. The introductory section notes that the Church has consistently opposed abortion as evidence of sexual sin but has not always regarded it as homicide because Church teaching has never been definitive about the nature of the fetus. In addition, the prohibition of abortion has never been declared an infallible teaching. The chronology starts with a sketch of events in the first six Christian centuries when Christians sought ways to distinguish themselves from pagans who accepted contraception and abortion. During this period, Christians also decided that sexual pleasure was evil. Early Church leaders began the debate about when a fetus acquired a rational soul, and St. Augustine declared that abortion is not homicide but was a sin if it was intended to conceal fornication or adultery. During the period of 600-1500, illicit intercourse was deemed by the Irish Canons to be a greater sin than abortion, Church leaders considered a woman's situation when judging abortion, and abortion was listed in Church canons as homicide only when the fetus was formed. St. Thomas Aquinas declared that a fetus first has a vegetative soul, then an animal soul, and finally a rational soul when the body was developed. The next period, 1500-1750, found anyone who resorted to contraception or abortion subject to excommunication (1588), saw these rules relaxed in 1591, and banned abortion even for those who would be murdered because of a pregnancy (1679). From 1750 to the present, excommunication was the punishment for all abortions (1869). This punishment was extended to medical personnel in 1917, but the penalty had exceptions if the woman was young, ignorant, or operating under duress or fear. In 1930, therapeutic abortions were condemned, and, in 1965, abortion was condemned as the taking of life rather than as a sexual sin. By 1974, the right to life argument had taken hold and became part of a theory of a "seamless garment" representing a consistent ethic of life. The current Pope recognizes that the moment of ensoulment is unknown but condemns abortion in all cases (except as the unintentional



byproduct of another medical procedure). ...” - <https://www.ncbi.nlm.nih.gov/pubmed/12178868>

"... **Skotek case**

**In the 1980s, Skotek sexually assaulted and impregnated a minor female and helped her obtain an abortion**, according to the report of a statewide grand jury that documented child abuse by 301 priests in six Pennsylvania dioceses, including the Diocese of Scranton.

**Skotek remains a Roman Catholic priest, albeit removed from active ministry for the past 16 years.**

Priest in rape/abortion case speaks out: 'I'm very sorry'

Diocesan spokesman Bill Genello confirmed Thursday that **Skotek's case previously was referred to the Congregation for the Doctrine of the Faith**. That Vatican panel defends Catholic doctrine, including investigations into serious crimes committed by clergy.

**"The Congregation reviewed the case and decided not to pursue it," Genello said. "He was not laicized."**

Laicization is the Catholic term for removing a priest or other cleric from the clergy -- what laypeople call "defrocking."

**So not only was Skotek not excommunicated for assisting the girl in obtaining an abortion, he has never even been removed from the priesthood.**

In 1989, three years after then-Bishop James C. Timlin became aware of the incident, Timlin wrote to the Vatican on Skotek's behalf.

**"Conscious as I am of the severity of the crime he admits to, I nevertheless judge him worthy of consideration for a dispensation from this irregularity,"** Timlin wrote.

"The priest in question undoubtedly acted out of fear and panic," he added.

**The Church's canon law cites several exceptions in which the excommunication is not automatic.**

**One of them is for persons under 16, which could to apply to Skotek's victim, depending on when the abortion occurred.**

Another seems to echo Timlin's words: "... **a person who acted coerced by grave fear, even if only relatively grave, or due to necessity or grave inconvenience** ..."

While the Vatican's response is not contained in the grand jury report, Timlin's appeal apparently succeeded.

**Skotek remained a priest, assigned to parishes in Wilkes-Barre and Mocanaqua, until 2002.**

That year, he was removed from active ministry about four months after the diocese was contacted by



the lawyer for a 47-year-old woman who claimed she was sexually abused by Skotek years before while attending Pocono Central Catholic High School, and working at the rectory at St. Mary's in Mount Pocono.

"Skotek admitted to his conduct when confronted," the grand jury report states.

Other cases

Elsewhere in America, and in other countries, clergy members and others who have facilitated abortions have not found church authorities so forgiving.

In November 2009, Sister Margaret McBride, a Roman Catholic nun who served as an administrator at St. Joseph's Hospital and Medical Center in Phoenix, Ariz., gave her approval for an induced abortion to be performed on a pregnant 27-year-old woman who faced almost certain death due to complications if her 11-week pregnancy was allowed to continue.

According to reports by NPR and other sources, McBride consulted with the church's ethical directives, and believed their actions would be justified, in this case, to save the mother, which doctors did.

McBride told Phoenix Bishop Thomas Olmsted as much. The diocese responded by declaring that McBride had automatically excommunicated herself, the Catholic News Agency reported. The hospital, meanwhile, lost its Catholic affiliation.

In December 2011, however, the hospital released a statement indicating that McBride had regained good standing with the Catholic Church. The diocese declined to comment, saying the matter was a personal one between McBride and the Church.

In 2009, a Brazilian woman obtained an abortion for her 9-year-old daughter, who was pregnant with twins after being sexually assaulted.

An archbishop declared that the woman and the doctors were excommunicated, creating an international uproar. He was overruled by the The National Conference of Bishops of Brazil and criticized by a top church ethical official in the Vatican's own newspaper.

In 2016, Pope Francis gave all Roman Catholic priests the power to forgive abortion, something that was previously reserved for the pope, a bishop or a specially appointed priest, though that came well after the McBride and Brazilian cases -- and Skotek's. ..." -

[https://www.pennlive.com/news/2018/08/excommunication\\_for\\_abortion\\_n.html](https://www.pennlive.com/news/2018/08/excommunication_for_abortion_n.html)

[https://www.huffpost.com/entry/these-chilling-stories-of-clerical-sex-abuse-highlight-the-need-for-change\\_n\\_5b745954e4b0df9b093b7235](https://www.huffpost.com/entry/these-chilling-stories-of-clerical-sex-abuse-highlight-the-need-for-change_n_5b745954e4b0df9b093b7235)

**"... Hospital owned by Catholic nuns will commit abortions ...**

... It spells out that while the Sisters of Charity are sole owners of the NMH through SVHT, the maternity hospital will have full autonomy. ...

Of these, 23 were the unintended result of medical interventions to save the mother's life, which has always been lawful in Ireland, and is not abortion, Uí Bhriain said.

Such cases would include cancerous uterus, ectopic pregnancy, or pre-eclampsia that requires the baby be delivered early.

But the "other three, very sadly, were actual abortions where the baby was killed because the woman said that she was suicidal," she added. ...

... Therefore, it follows that "if we liberalize our abortion law it will perform abortions on any grounds legally permitted, including the abortion of Down syndrome babies, one presumes."

In that case, a maternity hospital the Sisters of Charity "own in a technical sense will be performing abortions for non-life-saving reasons on land owned by a Catholic congregation," wrote Quinn ...

... It notes that the Sisters are one of the religious orders that ran the infamous Magdalene Laundries. ... " - <https://www.lifesitenews.com/news/catholic-hospital-owned-by-nuns-will-perform-abortions>

"... G Rajiv  
17 Oct 2008

**THIRUVANANTHAPURAM: A nun's life is under threat following her revelations about the alleged abortions performed on nuns and the "limitless" affairs the priests were having with nuns of the Congregation of Daughters of Mary Convent, Anchal.**

Following a complaint from the nephew of this nun, the State Women's Commission member P.K.Sainaba met the nun at a mental hospital in Thodupuzha.

Her nephew has alleged that she has been forcibly admitted to the mental hospital by the Convent authorities.

**The complaint makes an even more serious charge that one of the nuns of the congregation, Sister Serenna Jacob, had committed suicide unable to bear the trauma.**

Now the State Women's Commission has sought the urgent intervention of the Health and Home Ministers in the issue. In a report submitted to the Ministers, the Commission said: "If things continue like this we fear that the life of the nun is in danger." In her statement given to the Women's Commission member, the nun said: "My hands and legs were tied up and I was forcibly given anaesthesia and then I was taken to the mental hospital. I am given 18 tablets a day now for making me mentally weak." **She narrated all that had happened in the convent and told the Women's Commission member that she was ready to repeat all that she had said in the court.**

The nun pleaded that she be rescued from the clutches of the convent authorities.

The 60-year-old nun has been with this congregation for the past 43 years and she had complained to her relative over phone on August 17 that **she was being mentally and physically tortured by the convent authorities.**

However, according to the nun's nephew, the very next day the nun's relatives and her brother received a call from the convent authorities seeking permission to admit her to a psychiatric hospital. Sister Lilly Thomas Paikada, Mother-Provincial, had termed the nun as extremely abnormal.

**“Her sharp criticism about the abortions carried out on some sisters and her questioning about the limitless affairs with sisters and priests** made the authorities violent and was the reason behind their decision to give psychiatric treatment with the intention to make it seem that her statements were meaningless and baseless,” the complaint to the Women's Commission says. ...” - <https://christianwatchindia.wordpress.com/2008/10/21/kerala-christian-nun-convent-a-hub-of-abortion-and-limitless-affairs-of-sisters-and-priests/>

“... The principle of double effect applies: (1) Your intention is to perform a good—to **save the mother's life by removing her cancerous uterus. The evil effect of causing the death of the baby** is not desired. It is a very sad and unfortunate result of the good act. (2) The evil effect does not cause the good result. **You are removing a diseased organ that is killing the mother, not performing an abortion.** ...” - <https://www.catholic.com/magazine/print-edition/abortion-and-double-effect>

“... Jon O'Brien is the head of [Catholics for Choice, a pro-choice Catholic](#) nonprofit. ...

Traveling around the world as I have—**Poland, Portugal, Philippines or even to Philadelphia—I can see that the Catholic hierarchy has often over-invested in its concerns with the pelvic zone, and particularly abortion.** Despite a massive investment by bishops' conferences the world over, **Catholic women still chose abortion. Here in the U.S., they have abortions at the same rate as those of other faiths and no faith.** ...

**The church hierarchy has since rejected the notion that a fetus is a fully formed person.** In its most recent statement, the 1974 [Declaration on Procured Abortion](#), **the Vatican acknowledged that it does not know when the fetus becomes a person: “There is not a unanimous tradition on this point and authors are as yet in disagreement.”** Neither St. Augustine nor St. Thomas Aquinas, two of the most important Catholic theologians, considered the fetus in the early stages of pregnancy to be a person.

...

Infallibility doesn't mean that whatever the pope says cannot be questioned. Since the doctrine of papal infallibility was declared in 1870, only three teachings have been declared infallible: the Immaculate Conception of Mary; the Assumption of Mary; and the declaration on infallibility itself—**not the teaching on abortion.**

The church's teaching authority is not solely based on the hierarchy; it includes the work of theologians and the lived experience of Catholic people. **Leading theologians diverge from the Vatican's teaching on abortion. As long ago as 1973, noted Catholic theologian Charles Curran wrote that “there is a sizable and growing number of Catholic theologians who do disagree with some aspects of the officially proposed Catholic teaching that direct abortion from the time of conception is always wrong.”** ...” - <https://time.com/4045227/the-catholic-case-for-abortion-rights/>

## "... On Being Catholic and Pro-Choice ...

... I also believe that they fail to see why abortion is necessary. First, it's important to understand that the Church's modern views on abortion are less than two hundred years old and entirely political. ..." - <https://www.womensmediacenter.com/fbomb/on-being-catholic-and-pro-choice>

"... A group identifying as Catholic has plans to host a conference November 1-3 during which the speakers are scheduled to deliver talks in favor of abortion, same-sex "marriage," and the "role of dissent" in the Catholic Church. ...

The conference will screen a film produced by Catholics for Choice entitled, *The Secret History of Sex, Choice, and Catholics*. ..." - <https://www.lifesitenews.com/news/stop-catholic-group-from-host-pro-abortion-same-sex-marriage-conference-pro>

<https://vimeo.com/51689325>

## "...Vatican Sends Pro-Abortion Law Firm to Shut Down Pro-Life Roman Catholic Website

by [News Division](#) · March 12, 2018

A very small Romanist website called *InfoVaticana* in Madrid, Spain, recently received a notice from a rabidly pro-homosexual law firm, Baker and McKenzie, to transfer their domain directly to the Vatican *or else*. ...

Baker and McKenzie, the law firm retained by the Vatican to threaten the critical Romanist website, is also the counsel for Planned Parenthood. ..." - <https://pulpitandpen.org/2018/03/12/vatican-sends-pro-abortion-law-firm-shut-pro-life-roman-catholic-website/>

"... VATICAN CITY — A missionary council for indigenous peoples run by the Brazilian bishops' conference has received almost \$2 million from the **pro-abortion** Ford Foundation since 2006, a Brazilian journalist has revealed. ..." - <https://catholicsay.com/pro-abortion-ford-foundation-major-funder-of-key-synod-organizations/>

"... [Teresa on the Stump, Teresa Heinz Kerry, from Mozambique, \*\*PRO-ABORTION Catholic\*\*, UN Enmployee, etc. ...](#)

**Portuguese by birth, she was raised in Africa and educated in Switzerland.** Spontaneous and independent of mind; **candid and direct to the point of being impolitic, she is like her husband, a pro-choice Roman Catholic.** And she is independently wealthy, to the tune of \$550 million, from her first marriage to the late senator John Heinz, **heir to the ketchup fortune**. She remains a power in her own right as head of the Howard Heinz Endowment and Heinz Family Philanthropies, a charity with a billion-dollar endowment that gives away millions each year to environmental, educational and health causes.

**It is a shared passion for the environment that brought John **Kerry** and Teresa **Heinz** together. They met at the Earth Summit in Rio de Janeiro in 1992, where she had been sent as delegate by the first President Bush. That was 12 months after John Heinz, a potential presidential candidate himself, died in a plane crash. She and Kerry subsequently bonded after he recited a prayer - **in Latin - at a Mass they both attended**. ..." - <http://www.freerepublic.com/focus/f-news/1069729/posts>**